THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *December 4, 1945* — VOLUME LXIV - No. 25

Chaplains-Service Pastors Conference, New Orleans, Oct. 10—11

Front row, left to right: R. C. Egolf, Service Pastor, Temple, Tex.; Chaplain W. G. Mehringer, Camp Bowie, Tex.; Chaplain W. C. Gerken, New Orleans; Chaplain M. Senne, Camp Gordon, Ga.; Rev. F. C. Proehl, member Army and Navy Com.; Rev. K. Schleede, member Army and Navy Com.; Chaplain W. A. Setzer, Camp Robinson, Ark.; Chaplain W. J. Reiss, Camp Blanding, Fla.; Chaplain W. D. Kanning, Tullahoma, Tenn.; Chaplain E. S. Schmidt, Johnston, Fla.; Rev. J. H. Rische, New Orleans (visitor). *Center row, left to right:* Chaplain M. Brammer, Clinton, Miss.; Chaplain H. H. Wilhelms, Napier Field, Ala.; E. M. Passow, Service Pastor, Tampa, Fla.; H. T. Bernthal, Service Pastor, St. Louis; Chaplain W. Bandt, Camp Polk, La.; E. H. Albers, Contact Key Pastor, Columbus, Ga.; Chaplain F. W. Niermann, Fort Sam Houston, Tex.; Chaplain J. W. Behnken, Jr., Tampa; Chaplain M. Ramming, Camp Chaffee; H. C. Meyer, Service Pastor, Austin, Tex.; A. H. Hoyer, Service Pastor, San Antonio, Tex.; Rev. H. E. Hartmann, New Orleans (visitor). *Rear row, left to right:* F. Eggert, Service Pastor, Hattiesburg, Miss.; Chaplain G. L. Luecke, Camp G. Johnston, Fla.; Chaplain J. G. Elser, Camp Wolters, Tex.; Chaplain Mattson, U. L. C.; Chaplain H. Stahnke, Fort Sill, Okla.; Chaplain W. P. Krug, Fort Leonard Wood, Mo.; Chaplain H. Klein, Camp Shelby, Miss.; Chaplain G. M. Leverenz, Camp Swift, Tex.; Rev. H. B. Roepe, New Orleans, La. (visitor); Chaplain K. H. Mueller, Camp Rucker, Ala.; Chaplain G. Zoch, Hearne, Tex.

When Student Pastor R. F. H. Norden conducted services at the University of Minnesota during the early summer term, totally blind Miss Lorraine Arvidson was his organist.

After a POW service, conducted by Pastor H. E. Tessmann at the camp at Sycamore, Ill., one of the prisoners asked the rest to remain. He told them: "You have heard what the pastor just told us. Couldn't we do something for the Lord?" The outcome was that sixteen men contributed $67.49 for missions. The gift has now arrived at the office of our Synod's Treasurer via the War Prisoners' Aid of the Young Men's Christian Association.

The Rev. Carl Bergen, pastor of Calvary Lutheran Church, Leonia, N. J., recently became a member of the faculty of the School of Sacred Music at Union Theological Seminary. Pastor Bergen is a recognized authority on Gregorian chants and will conduct a course in plainsong at Union. He also teaches plainsong and liturgical music at the Christian day school conducted by the Rev. B. von Schenk in the Bronx.

Our Concordia Collegiate Institute at Bronxville, N. Y., is the first of our synodical schools to carry out the recommendation of Synod to try out the plan of placing its dormitory in charge of a housemaster. The Rev. Carl Weidmann, A. M., B. D., for the past thirteen years pastor of Our Savior, North Bergen, N. J., has been called to fill the position.

A consecrated layman of Central Illinois, who had previously given the Rev. Paul C. Barth, Director of Public Relations of KFUO, a $10,000 gift toward KFUO's $100,000 Greater Gospel Voice Radio Fund, has promised him another $5,000 for further improvement and development of our Synod's radio station.

Mr. Edwin C. Kolterman, member of Zion Lutheran Church, Maywood, Calif., has opened a Lutheran Book Store at 2681 E. Florence Ave., Huntington Park, Calif.

Dr. J. H. Ott, 84, veteran teacher of the Wisconsin Synod, died at Watertown, Wis., on Oct. 31. An alumnus of Northwestern College, '85, he was immediately upon graduation called as professor and served his alma mater with distinction for 58 years until his retirement two years ago. As time permitted, Dr. Ott continued his studies at Amherst College and abroad at the universities in Berlin and Halle, Germany. The latter school conferred the degree of Doctor of Philosophy on him.

Dr. Nathan R. Melhorn, who recently relinquished the editorship of *The Lutheran,* was born at Ada, Ohio, in 1871, and entered the Lutheran ministry in 1897. While he was pastor of the Church of the Incarnation in Philadelphia, Pa., the United Lutheran Church in America in 1920 selected him as managing editor of its paper and advanced him to editor in chief in 1927. Dr. Melhorn will continue to contribute "Across the Desk," an informal editorial feature of the paper from the Doctor's pen for many years.

"News of Germany," published by Information Control Division, USFET, in its Nov. 3 issue carried a German News Service report that an American Church delegation, headed by the president of the Missouri Lutheran Synod, had arrived to study the situation of the Lutheran Church in Bavaria and initiate an assistance program. Dr. J. W. Behnken is quoted as saying in a sermon to a local congregation: "I am deeply shaken over what I have seen. We will do everything to help our German brethren, both spiritually and materially. On our return we will submit a report to President Truman."

Summer School, St. Luke's Church, St. Louis

The fourteenth annual convention of the Valparaiso University Guild, held on the school campus Oct. 19 to 21, was addressed by Chaplain (Major) W. J. Schnedler, now Veterans' Counselor at the University; Mrs. L. A. Buuck, wife of our former missionary to China; and Mrs. Otto F. Schmitt, president of the Lutheran Women's Missionary League. Newly elected officers include Miss Louise Nicolay, president; Mrs. F. C. Proehl, first vice-president; Mrs. E. F. Stegman, second vice-president; Mrs. W. A. Hansen, secretary; and Mrs. G. E. Penson, treasurer.

Grace Church, Santa Maria, Calif.
Latest lovely addition to our California Mission properties

Prof. Martin J. Neeb, formerly at our Lutheran Concordia College, Austin, Tex., on Nov. 11 was inducted into the office of Executive Secretary of the Board for Higher Education. The ceremony took place at the Ev. Lutheran Church of St. Luke, Chicago, Ill., the Rev. Adalbert R. Kretzmann, pastor. Our synodical colleges and seminaries will be the special objects of his concern. It is the first time in the history of the Missouri Synod's higher educational system that the sole duties of an official will be to look after the interests of our synodical colleges and seminaries.

Gethsemane Christian Day School, St. Paul, Minn., established September, 1943, this fall attained its record enrollment of 121 pupils in Kindergarten and Grades One to Five. Three full-time teachers are in charge. The large enrollment made additional classroom space necessary. Since WPB approval of a new building could not be secured, the congregation purchased a two-classroom unit from Minneapolis, moved it, and converted the hallway in it into a third classroom. Total cost of the three-room, attractive, and modern school was $6,500. The Rev. Paul M. Krause is pastor of Gethsemane, which numbers 240 communicant members.

G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

Giving and Thanksgiving

Where is the Christian who has not been deeply pained because he finds himself so helpless when face to face with the great and varied distress all about him? Our representatives in Europe feel that. Dr. L. Meyer writes: "Last night I did not sleep so well — the four thousand to six thousand homeless, helpless, hungry men, women, and children trying to find shelter from the cold, driving rain among the mostly roofless ruins of the *Bahnhof* haunted me."

All the more should we rejoice that through the many activities of our Church we are given opportunities to help the needy and to relieve the distressed. We all regretted that we had to contribute so much to put down the forces of evil; how thankful we should therefore be that the many institutions of our Church provide for us occasion to be of real service to others. By contributing to these activities of our Church we comfort the afflicted, encourage the weak, relieve the poor, console the bereaved, and bring light and cheer into the sordid and sad lives of many little children. If you wish to discover where your gifts are most needed, where they serve the Lord's poor most effectively, look into your *Annual.* In the *Annual* of 1945 you will find a number of charities listed on pages 59—61. Pastors also will be glad to give further information.

If you are among those blessed people who can give smaller or larger amounts, then be sure to thank God for that, for it is your gracious heavenly Father who has preserved you from standing in the line of beggars and has placed you in the line of givers, so that you might experience in yourself that it is more blessed to give than to receive. Moreover, He who has never deceived anyone has assured us: "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again," Luke 6:38. S.

A New Day for the Parish School

In Albuquerque, N. Mex., Immanuel School had a partition removed in order to accommodate more pupils. Soon after, the word was passed out that no more pupils could be accepted. The Colorado LUTHERAN WITNESS Supplement reports that about 150 children (that's right, one hundred and fifty), who applied for admission into the school, had to be turned away for lack of space and facilities.

Similar stories could be quoted from many areas of our Synod. In Northern Illinois one of the congregations had the experience that parents offered ten dollars a month if our school would take their child. And these were not "problem children," "hard cases," but average, normal children, whose parents were desperate on account of the all but complete breakdown of instruction and discipline in the public school. A visitor from the Chicago area recently summed up the experience of his town: "High school children cannot divide by three, but are supposed to learn physics and algebra."

We are not generalizing on some isolated cases; we don't have to. The condition is widespread, almost general. Teachers are ordered to flunk no more than five per cent (or is it 10) of the class; the rest are passed on regardless. Such is the ripe fruit of "progressive education." We are told that the teachers "don't understand" Professor Dewey's system, and this may well be true. But with the obscurities and contradictions inherent in the system, what can you expect? Parents were first stunned to hear the new order: "No home work!" Then, as the young element began to run wild, they clamored for a curfew hour. So menacing became the attitude of the youngsters that the city fathers refused to clamp down. At the end of their wits, the parents discovered a school that was not only making a record for the good behavior of its children, but was still teaching the three R's — plus a fourth, standing for Religion.

This is a new day for the Parochial School. G.

Psychiatry and the Troubled Soul

Psychology, psychiatry, psychoanalysis, psychotherapy: all these have to do with the *psyche* (the Greek word for the soul of man), which animates the body and is the seat of feelings, desires, affections, aversions. Webster's Dictionary gives us these definitions: psychology: "systematic knowledge and investigation of the phenomena of consciousness and behavior"; psychiatry: "a medical specialty dealing with mental disorders, especially with psychoses, but also with neuroses"; psychoanalysis: "a method of psychotherapeutic analysis resting on the theory that abnormal mental reactions are due to repression of desires consciously rejected but subconsciously persistent"; psychotherapy: "mental treatment of illness especially of nervous diseases and maladjustments."

We readily see that all these seek to restore people who have serious soul disturbances to a wholesome life. We do not deny the value of books on these subjects nor the advice and treatment given by men who have made a study of such matters. However, if a real trouble is the result of a disturbance found in the soul of man, a radical cure cannot be effected unless we get at the radix, the root, of the trouble — sin. No psychiatrist ignoring the fact of sin could have relieved David's troubled soul after he had caused the death of Uriah and committed adultery with Bathsheba. David himself speaks to us of his spiritual

and physical distress which he suffered as the result of his sin. He says, "When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me; my moisture is turned into the drought of summer," Ps. 32:3-4. David found no peace of conscience until he went to the Lord, saying, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin," v. 5. Only after David was assured of God's forgiveness was he glad in the Lord, rejoiced, and shouted for joy, v. 11.

In recent years much has been made of psychology and psychiatry. Many books have been written on these subjects, and many people are reading them avidly, and not a few seek the advice and treatment of psychiatrists and psychologists. Considering the prominence which has been given to such things in recent years, it may seem to the average person that here we have something new, that new discoveries have been made concerning the emotional disturbances of the soul, and that a method has been found by which these can be gotten rid of in favor of a satisfied life. But the fact is that all this is nothing essentially new. The oldest and best book on psychology and psychiatry is the Bible. In His Word, God gives us an accurate and complete description of man's soul life both under sin as also under grace; and, which is still more important, God also gives us the cure for all that upsets and disturbs man's soul life, to wit, God's own grace in Christ Jesus, whose blood cleanses us from all sin. Peace of mind and heart we can find only where David found it. Let us not, when our soul is troubled, go to man in whom there is no help and pass up God, who alone can help us. J. H. C. F.

Home Life Released From Bondage

The *Lutheran* (U. L. C.) had a Reformation Day meditation in 1942 which was based on the four freedoms secured by Luther to the world. We were impressed particularly with the statement regarding the fourth freedom, the freedom of the home. The paragraphs are worth reprinting.

"Through the Reformation, family life was again honored and raised to the level to which it had been ordained. The family purse was no longer to be drained of the money needed for the children's bread to buy indulgences to fill the coffers of Rome.

With the abolishment of the confessional, the wives, mothers, and daughters were liberated from the humiliation and degradation that all too frequently accompanied the secret confessional. And the home was honored as a God-given institution by the clergy, who were now freed from the effects of the decree enforcing the law of celibacy. They, too, could establish Christian homes that would be the models for their congregations.

The first protest against the order of clerical celibacy had come from a bishop in Germany, at the time of the Gregorian edict. In his diocese, known for its social purity, all of the clergy had married and established happy Christian homes. With one accord the bishop and his clergy had sent vigorous and repeated protests to Rome over the decree, but all to no purpose. The Vatican remained adamant. Threat followed threat, and when these failed to bring obedience from the clergy, there followed the ban, the interdict, and excommunication. Finally the happy families of the clergy of this district were all broken up. Now from Germany in 1517 comes the breaking or rather freeing from obedience to that hated decree, because there arose this prophet of Germany, Martin Luther, an Elijah to overthrow the worship of idols and set up once more the pure Word of God to guide men's ways." G.

A Striking Testimony

The *Watchman-Examiner,* a Baptist weekly, has said many a good thing. One of its best is the following:

"We have just been reading a brief pamphlet entitled *Lutherans Believe.* There is set forth in this expression and testimony extraordinarily clear views as to what Lutherans believe concerning all the great elements of the Christian faith and its practice. Lutherans do not intend the world to be in any doubt as to what they believe. This attitude on the part of Lutherans evokes our admiration. The world can get from their testimony convincing and affirming truth. How we wish it could be the same among our Baptist people. What a pity it is that we cannot unite in a confession of our faith so that the world can fully understand what we are and why. Jesus said: 'Ye shall be witnesses unto Me. . . .' He certainly never intended that witness to be confused and confusing, but definite, affirmative, clear. Would to God that our Baptist people knew the Gospel so well and affirmed the elements of the faith so clearly that the world about us might receive a challenge concerning its sin and its unbelief and its need of the Savior. Christianity is a revelation from God, not a philosophy of man."

This is worth keeping. In support of its last sentence the paper could have quoted Matt. 16:17. S.

We Must Recognize Impossibilities

It is impossible to rid yourself of the thought of God. True, there are men who willfully try to forget about God. The Bible says of them, "God is not in all their thoughts." But it is not because the consciousness of God is not in them, it is because they do not wish to think upon Him. The very thought of God interferes with their manner of life and with their ungodly theories. But try as they will, the Word of God and the thought of God will recur to them. By trying to forget God they are attempting the impossible. Just as the word "God" is in every language, so the thought of God is in every heart. It is not only irreligion, it is one part of the great stupidity of man to try to rid himself of the thought of God.

And just so it is impossible to view and live our life correctly without the Bible. Volumes upon volumes have been written full of the foolish attempts of men to solve the problem of our existence upon this earth on purely rational grounds. Where did we come from? Why are we here? What is the purpose of our life? There is no answer to these questions except the answer of the Bible. True, men have invented all manner of answers. They have imagined answers, they have guessed at them, but if they are honest, they will have to confess that their theories are mere conjectures. Indeed, it is not difficult to show that any philosophy or any system invented by man and not based upon the statements of Holy Scripture is mere foolishness. All these attempts are very properly material for the humorist. Mark Twain, in his celebrated work *Life on the Mississippi,* ridicules evolution and shows the folly of it. And Mark Twain is not the only humorist who has ridiculed some of these pagan ideologies.

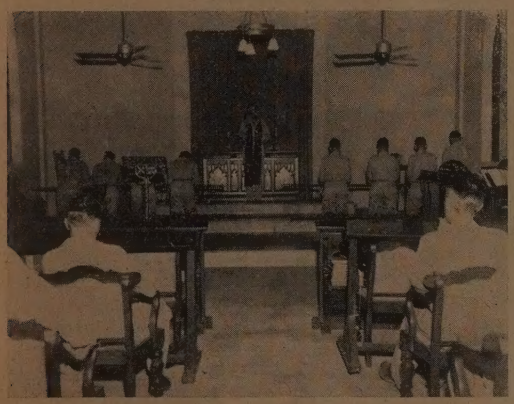
What a relief it is to leave the vagaries and silly conjectures of man and return to the simple, grand truths of Holy Writ concerning creation, concerning sin, and concerning the Savior from sin. If we would have our children led aright, learn the most important truths concerning themselves, concerning the very purpose of their lives, they must be instructed in the essential and simple truths of Holy Writ. We cannot do without God and without the Bible. It is important to cease pursuing will-o'-the-whisps or to attempt the impossible. The utter failure of the many who have attempted it should be sufficient warning for us. S.

Successful Christian Mission Work in a Hostile World

By A. RANZAU, Thornton, Iowa

II

Now, is it still true today that God's will and purpose will always be accomplished, even in world wide war? The hatred and opposition to Christ and His Gospel of those early days have their counterpart in the world of today. Also today there is a great persecution against the Gospel and followers of Christ. This persecution appears in various forms: violence; threats; and intimidation; false doctrine; modernism and unionism; legalizing; lukewarmness and indifference towards the Church and its work; a convenient disregard of the truth and godless living; heathenism in the cloak of Christianity and a Christless Christianity; Communism and the many other isms. The cry of the enemies of Christ is still "not to speak at all nor to teach in the name of Jesus." And during this time of international strife and turmoil they are bending every effort, even in the name of loyalty and patriotism, to accomplish their wicked ends. Today many Christians are scattered abroad throughout the world. Not a few of these young Christians are proving themselves bold confessors of Christ and zealous missionaries. They are not trained missionaries, but they know, confess, and live Christ. Again it is true, "They that were scattered abroad went everywhere, preaching the Word." And once more it is true, "The hand of the Lord was with them, and a great number believed and turned unto the Lord." Mission work is the one thing in this world which never has and never will fail. Are you for it? You have God's assurance: "The gates of hell shall not prevail against it."



Chaplains continue their labors on five continents

Lutheran Communion Service in India conducted by Chaplain Ben Hoffmann. Several men traveled 220 mi. round trip by train — average speed 10 mi. per hour — and then finished off by driving 15 mi. one way by truck

The missionary command "Go and preach the Gospel," given long ago, also applies to present-day Christians. This command of the Lord was treated with reluctance and indifference. The means and the missionaries were lacking for more intensified work. And the Macedonian cry continued to din our ears, "Come over and help us!" It came from the heathen lands and from our own homeland. But there was a continuous scarcity of missionaries, and as a result many foreign stations could not be supplied with ministers of the Gospel. Here at home large communities and cities are without a church of any kind. Contributions for church work fell far below the tenth which the Lord asked for in the Old Testament under the Law, and that is not too much for us in the New Testament under grace. People could not give it to the Lord to preach the Gospel of peace; however, they did invest a tenth to make war and, besides that, their blood and sweat and tears. And yet, mission work, the evangelization of the world, continues apace and successfully.

Right now various conferences are in session for postwar planning, for the betterment of human life after this war, and to secure the future peace of the world. Can these objectives be accomplished without Jesus, the Prince of Peace, who said, "Without Me ye can do nothing." Indeed not! But we Christians have the remedy for the world's ailments, the Gospel of Jesus Christ. Let us make it available to the whole world by preaching and professing it just as fearlessly and boldly as did the first Apostles and martyrs of Christ.

Wm. E. Gladstone, statesman and three times prime minister of England, declared, "Talk about questions of the day, there is but one question, AND THAT IS THE GOSPEL. It can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation." Let our plans for the postwar world be to reconsecrate ourselves to Jesus and to the blessed task of bringing to this sin-sick world the Gospel of Jesus Christ, which alone can heal the broken hearts and homes. In this great task we shall by the promise and power of Jesus succeed and prosper in all that we do. If we fail to bring the Gospel of Christ to a world which so much needs it, we sin against God and are chargeable to the whole world.

Advent

On the first Sunday in Advent we enter a new church year. The other is the calendar year. It has numbers for the days and names for the months. It runs with the seasons of the year on the way from winter to winter. Spring, summer, and autumn, we hope, will gladden us and enrich us. Our hopes for a happy calendar year are not firmly based. It may fulfill our hopes, or it may blast them.

The church year is an essentially different thing. The church year leads us from promise to promise, and from revelation to revelation. We stand in the bright light of the near and perceptible love of God. We are called to joy and prepared for sorrow. Our hopes for a blessed church year rest on divine assurances. God is at our side all the way. There is no uncertainty. "I know whom I have believed." "Now I have found the firm foundation, Which holds my anchor ever sure." The range of the church year with its lofty peaks of Christmas, Easter, and Pentecost brings heaven near to earth. God is seen by faith.

The Christian congregation not only lives in the church year, but the lessons of the church year are its life. Blessings come from above and flow through the membership, which unites us by ties of love and faith. We weep together and find comfort together. Together we seek the eternal treasures of spiritual power, truth, and freedom. Together we seek the fulfillment of life's highest purpose, the upbuilding of the kingdom of our Lord. We are called as active and useful instruments of our time. Love which unfolds itself in giving and forgiving becomes a sacred might. Love full of mercy, patience, and sacrifice grows only on the

soil of the congregation which knows God the Father through the revelation of Christ, the Savior. There we are blessed, and there we become a blessing. Nothing is in vain or useless. God's Word does not return void. There is always a harvest of blessings for us and for those who are touched by our lives of faith. With uplifted heads and with joyful hearts and with faith which maketh not ashamed we wish each other "a blessed new church year."

E. F. ENGELBERT, Baltimore, Md.

Reconversion

The nation is in the midst of this process now. The rapid conversion of industry from peacetime to wartime production several years ago has been termed "the greatest miracle in American history." The return from military to civilian production, now that the war is ended, cannot be as rapid, but it will, nevertheless, go down in history as a stupendous undertaking.

The word *convert* means to turn or change. When a turning or changing is undertaken for a second time, the process is called re-conversion.

The Church, too, uses the word *convert.* In fact, it occupies a very prominent position in Christian terminology. The term *conversion* describes the act of the Holy Ghost whereby He enlightens man with His gifts by the Gospel, so that the sinner knows Jesus as his personal Savior, trusts and believes, rejoices and takes comfort, in Him. This is the Scriptural definition for this doctrine. "Turn Thou me, and I shall be turned, for Thou art the Lord, my God." Jer. 31:18. — "Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven." Matt. 18:3.

In our day we must be on our guard lest we get a distorted view of conversion. Men are trying to inject into this term human emotionalism, as well as perfectionism, which usually includes the abstinence from things not forbidden by God. These false notions foster pride and self-righteousness among men, which are an abomination before God.

But what of *re*-conversion? As a rule, we avoid this term in the spiritual sense, because God's covenant with man always remains valid. However, since it is possible to fall from grace and to lose one's faith, we must constantly preach repentance; so that faith may be restored where it has been lost. This presents a serious problem for the Church. Every congregation, as a rule, has in its midst such as have grown cold and indifferent toward the needs of their own soul and the souls of others. This constitutes a mission field in itself. If we are to make the greatest possible progress in the conversion of the unbelieving world, then we must, first of all, restore and strengthen the faith of those in our own midst through the proper application of the Law and the Gospel.

A. PUSCHECK, North East, Pa.

What's at Stake in Germany — and Here

By CPL. DANIEL GAHL, Erlangen, Germany

News of the important trial in Champaign County (Illinois) Court testing the legality of teaching religion classes in public schools is especially thought-provoking when viewed from Germany, a country where freedom of religion can now be well appreciated as a pillar of society and not just a principle worthy of a meaningless lip service. Here it takes on added significance as we actually observe and try to understand a people who experienced a loss of the freedom of religion in a program which tried to make them free from religion.

Somewhat of an understanding of how the people were robbed of this precious principle is gained by a brief review of the extreme cleverness with which the program was conducted. It began with the seeming innocence of mere criticism of certain religious doctrines. Very striking in this phase was the criticism of the petition "Thy will be done" as "a sign of weakness unbecoming a German." A second phase, which might be described as a period of growing radicalism, saw the attempted introduction of the "German Church," planned interference with church attendance, and the interesting attempt to portray Christmas as a calendar celebration of the "return of light," or lengthening of days. Always careful to apply the principle of limitations, it wasn't long before the Nazis were ready to enter the third phase, religious persecution. It all reminds one of the denunciation which Christ administered to the scribes and Pharisees when He said: "Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

The German people now face a desperate future. Three times in the course of a generation have their attempts to find a way collapsed — the regimented way of William II, the liberties of the Weimar Republic, and the fascist principles of the Hitler regime. Now within the experience of all are memories of death and destruction-dealing air raids, racial and religious persecution, chaos in the economic world, and the severe loss of lives in military campaigns. All of these have added an unhealthy feeling of insecurity to the confusion and disillusionment resulting from the three revolutions of 1918, 1933, and 1945. Together with these a realization of the enormity of the present problems has also added dangerous despair.

Unfortunately many Germans express themselves as favoring a solution based on the establishment of a new economic and social order — perhaps communism. In search of a guiding philosophy some might turn to Immanuel Kant, who offered as a standard to follow the Moral Law within oneself and the stars above. But how idle to think that such a people will be able to find their way through without religious guiding truths. To them must be brought the $2\times2=4$ truth that from Jesus Christ alone can they receive the wisdom to plan, the strength to take up their tasks, the courage to face ahead, the patience to wait, and the honesty with which to deal with their fellow man. For love of Him they will know and keep a Moral Law. A confused people were taught that $2\times2=5$, and now, in their insecurity, fear and despair are very ripe for a lesson by a leader who might offer a third alternative — that $2\times2=6$.

It is only natural in such circumstances that we ourselves fall into a blind, self-righteous frame of mind. But aren't we also part of a world that offers us only insecurity? The memory of a severe economic depression is still fresh in our minds, we are struck by the fact that atomic energy is in the hands of a people whose ethical advancement lags far behind its scientific potentialities, we see the seeds of another war growing in the already apparent two conflicting blocs or spheres of influence, and we see that the war itself has destroyed in many all moral restraint. That analysis isn't pessimism at its worst. It is a true insight or realization of the real essence of our

being, its limitations — meant also when we pray: "And deliver us from evil." We, too, need the wisdom, strength, courage, patience, and honesty which come from faith in our Savior. The Germans offer the warning that freedom of religion, with its guarantee of the availability of God's plan, is not to be mistaken for freedom from religion, a pitfall based on the fallacy of man's self-sufficiency.

In Memoriam

John Paul Schaffer was born Nov. 7, 1853, in Butler County, Pa. His father was George Schaffer, and his mother was Margaretha Barbara, nee Leibold. His parents brought him to Holy Baptism in the Lutheran church at Zelienople, Pa., where he was also instructed and confirmed. He often related how his pastor had hoped that he would enter the holy ministry. But God planned to use him otherwise in His kingdom. — At the age of seventeen he moved to Pittsburgh and immediately affiliated with First Trinity Evangelical Lutheran Church, of which he was a faithful member to the day of his death. On May 11, 1869, he entered the estate of holy wedlock with K. M. Lizette Buddemeyer, who preceded him in death in 1940. This union was blessed with six children: Mrs. A. D. Liefeld, Mrs. W. W. Stewart, Mr. Harry W. Schaffer, Mrs. F. Harry Succop, Mr. Elmer F. Schaffer, and the late Mrs. E. H. Riesmeyer. In addition to his five children still living, he is survived by ten grandchildren, five great-grandchildren, and one sister, aged 90, Mrs. Elizabeth Householder.

We thank and praise God for the many ways in which He used Mr. Schaffer in His kingdom. Not only did he serve as an officer of First Trinity Church, but also for many years as Treasurer of the Eastern District of the Missouri Synod, and only God knows all the individuals and congregations who will keep Mr. Schaffer in grateful remembrance for the assistance he rendered in helping them in our Lord's work. If I might be pardoned for injecting a personal note here, I would acknowledge a debt of gratitude, which I owe our departed friend, for the assistance he gave when my congregation at Salt Lake City, Utah, was building its house of God. What that meant for the future of our work in this western State, only eternity will tell. All glory and honor to God, who makes His servants "both to will and to do of His good pleasure."

Thursday morning, Nov. 1, just six days before his ninety-second birthday, God called our brother in Christ, as we confidently believe, to a happier and most blessed birthday in heaven. In the days preceding his departure he was often heard to say, *"Behuet mich, Herr, von nun an bis in Ewigkeit."* We have the promise of our Lord: "Where I am, there shall also My servant be."

A funeral service was held at the home of the departed on Nov. 4, in which the undersigned spoke on Luke 2:29-30.

F. E. SCHUMANN

The Rise and Progress of the Missouri Synod

By J. M. WEIDENSCHILLING, St. Louis, Mo.

I

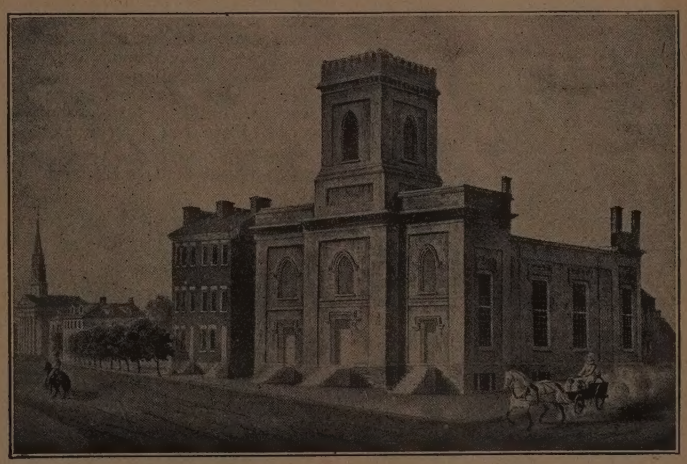
The Evangelical Lutheran Synod of Missouri, Ohio, and Other States was organized in Chicago in 1847. The members of this church body are already making elaborate preparations to celebrate the first centennial of their synod in 1947. In this series of articles the readers are to be informed how the Missouri Synod originated and how it grew and prospered and made its influence felt in America and in other countries during the past one hundred years.

In reality, the beginnings of the history of our synod go back a few decades before the date of its appearance in American church life as a fully organized and independent Lutheran church body. This synod was not the outgrowth of some new religious movement in our country. It originated independently of the several Lutheran synods which had previously been organized in the American field.

Less than a century ago the Missouri Synod was a new and, in the public eye, a very unpromising plant that had been uprooted and transplanted from a foreign soil. At that time people voiced their misgivings, whether such an "outlandish" institution that had its original home in an autocratic European state would be able to maintain itself and prosper in this country of democratic ideals and liberal views. But what was generally taken for granted as the certain outcome — a complete failure of the enterprise — did not happen. The "Missourians" had a cause and a program that was soon to become a permanent fixture in American church life. It is true, the ideals and principles of the founders of this synod found little approval with the members of the American churches in general. Nevertheless, their enterprise succeeded. The Missouri Synod was organized less than a decade after the arrival of its founders. It grew and flourished. It became a permanently established and thoroughly American institution and a prominently influential factor in the Lutheran Church on American soil.

The Saxon Immigration of 1839

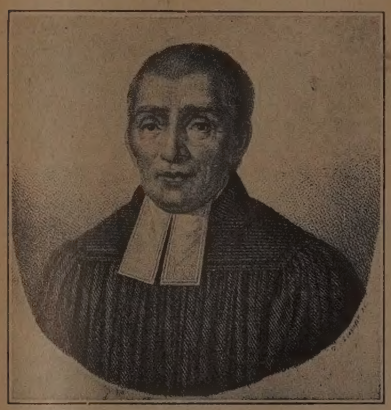
During the first half of the nineteenth century the orthodox Lutheran Church was in grave danger of disappearing from the country in which its cradle once had stood. In most parts of Germany it was well-nigh impossible at that time for true Lutherans to worship and to teach religion in accordance with the teachings of the Bible and the public Confessions of their Church. The Protestant churches of Germany were dominated by rationalistic and liberal leaders who forced their anti-Biblical views also upon the Lutheran congregations. Every distinctive Christian doctrine was openly denied by the churchmen who had control of the German Protestant churches. The Lutherans were deprived of the right to determine what was to be taught in their churches or what church books and rituals they were to use. The ecclesiastical and civil authorities opposed every attempt of Lutherans to maintain a distinctly orthodox and confessional Lutheran Church. The highhanded methods of rulers, like the king of Prussia, to enforce a union between the Lutheran and Reformed churches, a combination which threatened to effect a submersion of the distinctively Lutheran faith, made the continuance of confessional Lutheranism in many parts of Germany difficult.



Christ Church Cathedral, St. Louis
In the basement of this church the Saxons worshiped 1839—1842

Although no such hybrid union was attempted in Saxony, the true followers of Martin Luther were left no alternative but to accept the un-Lutheran theology of the rationalistic State Church or to emigrate to another country. They were

obliged to accept infidels as their pastors and to conduct their services according to the prescribed forms of a church book that was infested with the liberal theology of that day. Churches refusing to submit to these regulations were closed, and their



Rev. Martin Stephan

pastors were punished with fines and imprisonment.

In some localities of Saxony, groups of orthodox Lutherans remained faithful to the doctrines and practices of their Church. One such group consisted of a band of young men who were studying theology at the University of Leipzig. They had become disgusted with the rationalistic teachings of their schools, and they formed a society for the purpose of studying the Bible, the writings of Luther, and the Lutheran Confessions. There were also groups of laymen whose souls hungered for the pure Word of God. Some of these would travel long distances in order to hear an orthodox Lutheran preacher. These confessional Lutherans in Saxony were destined to exert a far-reaching influence upon the whole Lutheran Church of the nineteenth century. "Under these precarious, provoking conditions the determined, unyielding confessional spirit of the founders of the Missouri Synod was formed and given its rugged, stubborn, tenacious features."

Martin Stephan

A prominent contender for the old Lutheran faith in Saxony was, at that time, the Rev. Martin Stephan in Dresden. He was a staunch defender of the Scriptural doctrines and the Lutheran Confessions and a faithful preacher of the pure Gospel. His church was filled with people who were eager to receive the Bread of Life. The group of spiritually disturbed students in Leipzig corresponded with him and sought his counsel and guidance. In 1837 he was suspended from office by the church officials in Saxony. Thereupon he persuaded his followers to emigrate with him to America. An emigration society was organized, and a document was drawn up specifying the principles, objectives, and the program of this group of Lutherans who were determined to leave their fatherland in order to find religious liberty in another country. With these people emigration was primarily a matter of religion and conscience. Most of them had had a comfortable living in Saxony, some even held prominent positions. All gave up advantages of social and economic importance and severed ties that were dear to their hearts. They were determined to look for a new country where they could escape religious tyranny and retain the treasures of God's Word for themselves and for their children. "They emigrated in the conviction that, if they remained in Germany, they would lose something greater and more valuable than anything that fatherland, prosperity, and a happy family life could offer."

Near the close of the summer of 1838 about seven hundred people arrived in Bremen to embark for America. All available money, the personal wealth of these people, was put into a common treasury, from which all transportation expenses and costs for establishing a colony in America were to be defrayed. The treasury contained about $88,000. All Germany took notice of this unusual movement that came as a protest against the religious tyranny which dominated the land of the Reformation. Ridicule and abuse was heaped upon them by the German press. They were accused of narrow adherence to the so-called "old Lutheranism" and of being too stubborn to come to an agreement with the religious tendency and science of the age. Nevertheless the critics had to admit that these "Stephanites" were sincere and pious people, imbued with a holy zeal for the preservation of the pure Gospel. Some openly deplored the loss Germany would suffer through the departure of some of its best citizens.

Five ships were chartered to take the Saxon emigrants from Bremen across the Atlantic to New Orleans. In November, 1838, 634 persons from Saxony and other parts of Germany left Bremen. All but thirty of these reached New Orleans in January, 1839. One of the ships, the *Amalia*, was lost at sea and never heard of again. This tragedy depressed the pilgrims as they waited in vain for news concerning this vessel. During January and February the remaining emigrants reached their destination, St. Louis, on several river steamers. Later in the spring and summer other bands of Lutherans arrived. These had been detained in Germany for various reasons, some in order to clear themselves of false charges raised against them. These troubles delayed their departure, but they were able to leave in the spring of 1839 after they had satisfied the authorities. They traveled to St. Louis by way of New York.

St. Louis was at that time a city of about twenty thousand inhabitants. But it was overcrowded and lacked the facilities to provide for the unusually large influx of immigrants that year. The Saxons planned to remain in this city only for a short time, until a tract of land for a settlement could be acquired somewhere in Missouri. Many members of the German population of the city were not in sympathy with the religious ideals and fervor of the newcomers. The reputation of the Saxons as "strait-laced orthodoxists" had preceded them and hostile journalists had prepared the minds of the public to look upon these Lutherans with disfavor and suspicion. The immigrants frequently had to endure insults and even acts of violence. However, they found some kindhearted friends, notably in the person of Bishop Kemper of Christ Episcopal Church, who granted them permission to use his church on Sunday afternoons for almost two years. The arrival of the Lutherans from Saxony was noted with interest even by Eastern newspapers. One of these published the following words of welcome: "We welcome to our shores with all the fervor and sincerity of our souls this band of orthodox and zealous Lutherans. They are a most valuable acquisition to our American Zion, and especially to the State and vicinity in which they have fixed their abode. A nobler company of emigrants, a better class of Christians, never came to the plains of the 'Great Valley.'"

School in Altenburg, Perry County, 1843
Drawing by Pfau, the artist of the Saxon Immigration

For Christ and Humanity

Our Church in Service to a World Stricken by War

BERLIN LETTER

Here we are in bombed-out Berlin. What a pitiful and depressing sight! How the glory of man has been ruined and crushed to the ground! How the boast of advancement of our vaunted twentieth-century civilization has been blasted and destroyed! The trip which we made this afternoon through the three occupied zones was most disheartening and depressing. Actually a person's heart bleeds. A person could well pause and weep. Other cities of Germany which we have seen — Frankfurt, Stuttgart, Augsburg, Munich, Nuernberg, and many smaller places — present shocking sights, but Berlin is so large, and the destruction and demolition is so much more extensive. It is sad beyond description.

Today is Saturday. I watched especially how the women and children did what I suppose was their shopping for Sunday. Those wan faces, which tell a most pathetic story! There evidently is want, undernourishment, suffering. Among the adults you notice so little cheerfulness. Even among the children there is so little gaiety and laughter. Youngsters and also grownups are seen again and again picking up cigarette butts. Children have learned to beg for candy. Today we asked a German policeman to direct us. He did and immediately said: "How about a couple of cigarettes for Sunday?" — People look pale and sickly. Would to God they could get more nourishing food! Some of the leaders have told us that millions will die this winter because of undernourishment or lack of clothing and shelter and because they haven't sufficient resistance against the ravages of a strenuous winter.

A person wonders where these people live. Some sections, of course, were spared the most severe bombing. There are some stores and homes which are now being used; some of these, however, are in a terrible condition. How the people who live in the ruins and in the partially destroyed apartment houses and homes will have sufficient warmth in their hovels is simply beyond me. It seems that every habitable place is overcrowded. Berlin, it is true, lost many inhabitants. They fled westward. However, many refugees, driven out of Poland, Lithuania, Latvia, East Prussia, etc., etc., have crowded into Berlin. Naturally this presents enormous feeding and housing problems. — Today we saw the demolished government buildings — the Reichstag building, the chancellery, the Kaiserpalast, etc., etc. — now masses of ruins — the Tiergarten with its trees ruined by shells and machine-gun fire. While riding along the streets with destruction on every side, I remarked to the brethren that in all history there is only one instance of such terrible punishment, and that is the destruction of Sodom and Gomorrah. Dr. Meyer added: "and Jerusalem."

Yesterday, while driving along the *Autobahn* toward Berlin, we met a convoy of 55 British busses carrying about 1,500—1,800 children into the British zone — 50,000 are to be evacuated altogether — to prevent their starvation or their death on account of lack of clothing and shelter. It was pathetic, on the one hand, that so many children are either war orphans or else they must be separated from their parents again, but, on the other hand, it is most encouraging that the British authorities are giving these children the physical help so sorely needed. It will mean that at least that many will not die this winter.

Meeting the Free Church Conference

Last Thursday we had a meeting with seventeen Free Church brethren in Gross-Oesingen. I wish you could have witnessed the joy and happiness on the faces of these men. I have never seen anything like it at any conference which I attended. Immediately they dropped whatever remained on their program to tell us something about their work, their plans, their needs, and to hear what we had to tell them about our plans to help them and also to do something to strengthen Lutheranism in general. Dr. Meyer and I both experienced greatest joy of heart to note that despite all the woe and suffering through which many of the congregations had passed there was evident an expressed determination to carry out a most aggressive mission program. Nine churches and parsonages in that area have been demolished by bombings. Some of the congregations are in small villages and did not suffer any bombing raids. An appeal to raise a thankoffering (a P. T. O) in that zone brought more than 100,000 marks, and the brethren assured us that they would raise 50,000 additional marks. And to think that much of this comes from members who have suffered great losses, members who are living in ruins, and members who are now compelled to take refugees from the East into their homes. We both marveled at the spirit shown by these brethren. As to plans, let me say that before ever we arrived they had decided to carry out a program of aggressive mission work, of disseminating literature, of broadcasting, and of making some contacts with other Free Churches.

Next, we told the brethren that we wanted to do whatever we could to bring the Lutherans of Germany on a better and more solid foundation and that we had offered Dr. Wurm and Dr. Meiser the book of dogmatics (Pieper) reworked by Dr. Mueller, Walther's *Law and Gospel*, Stoeckhardt's exegetical works, our Synodical Catechism, and other Christian literature. These Free Church folks were highly pleased with such a program. We also told them that we were eager to offer a guest professor or two for the theological departments of the universities. Also this delighted the brethren.

A Task for the L. W. M. L.

To the program undertaken by the brethren I must add the establishment of a home for orphaned refugee children, a home for 1,000 of them. They will try to get the buildings from the British military authorities (either rent or free). This is an enormous undertaking. Dr. Meyer and I promised $100,000 for this purpose from our Lutheran Women's Missionary League. We know that it is a stupendous task when you consider that everything must be furnished necessary in the life of little ones, but we believe that the saving of 1,000 little lives and their bringing up in the nurture and admonition of the Lord will persuade our women to support this work out of fervent love for the Savior.

Another enormous problem is presented by displaced people. They have been driven out of, or have fled from, the East. You see them in all types of vehicles or afoot. One of our pastors, the Rev. Thoelke, and wife and two children (one of them very sick) fled from Potsdam. They tried several times to break through the lines; finally they succeeded. They were only six kilometers ahead of the Russian army at times. Their wagon was broken, and they were thrown into the ditch while others rushed by. After eight weeks of uncertain traveling in their repaired wagon they finally arrived in the area around Gross-Oesingen. The pastor is sorely in need of insulin, the youngster is slowly improving. — In general, the refugees — and there are millions of them — present a most pathetic and touching picture. These poor people have nothing but what they can carry along. I saw a trailer all crowded, many of them standing. There was on this trailer a young mother with a baby two weeks old. — When these folks get into the British or American zones, they are simply assigned to the towns and villages. People who have homes simply are compelled to take them into their homes. People must not refuse. *Buergermeisters* are assigned the task to place these refugees. Only in that way will portions of the ten million refugees be saved from death. Many of them have died en route. It is especially hard on old people and little children.

A Nightmare

Oh, what sorrows and horrible after-effects of cruel war! I wish all our people might see what we have seen. It seems like a nightmare. A person lies awake, and these experiences continue to flash before your eyes. — The half of it cannot be told. To the physical suffering must be added crime and immorality. Decency and shame vanish when people are huddled and crowded together in railroad stations and in every conceivable place of shelter. Among these refugees you see educated and cultured people, people who had never been subjected to such want and distress. But why go on — it is sad beyond description.

I thank God that my Church sent me over here with Dr. Meyer. These experiences through which we are passing will mean something when upon our return, God willing, we shall persuade our people to works of love and charity and to an ever more consecrated and devoted activity in the work of missions. The greatest need of these suffering millions is the Bread of Life. What a challenging obligation for our Church so gloriously blessed of God! May God grant us the grace and devotion to duty to carry out His work! May we not be found wanting!

Whether we'll get into Poland remains to be seen. We are trying to get permission from the Russian authorities. God will determine whether this door is to be

Palawan, Philippine Islands, Chapel

opened. We are committing everything to Him.

Dr. L. Meyer joins me in extending greetings to our fellow Lutherans and in the fervent request that you may continue to remember us in your prayers to the Throne of Grace. J. W. BEHNKEN

Berlin, Germany, Nov. 5, 1945

Chaplain Brohm Constructs Third Chapel in the Pacific

With the 162d Station Hospital, Palawan, Philippine Islands, winding up a two-and-one-half year stay in the Pacific, Chaplain Theodore L. Brohm of Oakland completed the construction of his third chapel in this theater on the eve of V-J Day. Located in the hospital area, this house of worship takes care of the spiritual needs of all denominations and creeds in the vicinity. Sunday morning finds Chaplain Brohm conducting Protestant services, followed by a Catholic Mass with the local padre officiating.

The chapel is of native style architecture. Bamboo and native shingles used throughout form the basic structure. The beauty of its simplicity draws the admiration of the many communicants.

Chaplain Brohm leads a very busy life, conducting four services each Sunday, with an average attendance of some three hundred fifteen soldiers and civilians. His duties as spiritual counselor bring him into contact with approximately six hundred soldiers weekly. Here they find the guidance and understanding that is so vital to these men and women far from home and their loved ones.

The parents of the chaplain, Professor and Mrs. Theodore Brohm, Sr., as well as his wife, Mrs. Evelyn Brohm, and daughter, Corinne, reside at 6220 Brann St., Oakland, Calif. WILLIAM P. CROSHAW

Public Relations Officer

GHQ Public Relations Office

Meeting Germany's Religious Leaders

The following excerpts are taken from a letter written by Major John P. Steiner to his father, Prof. L. Steiner of Winfield, now retired. Major Steiner, stationed at Stuttgart, has charge of supervising the teaching of religion, education, fine arts, etc., in parts of Baden and Wuerttemberg, Germany.

"DEAR DAD:

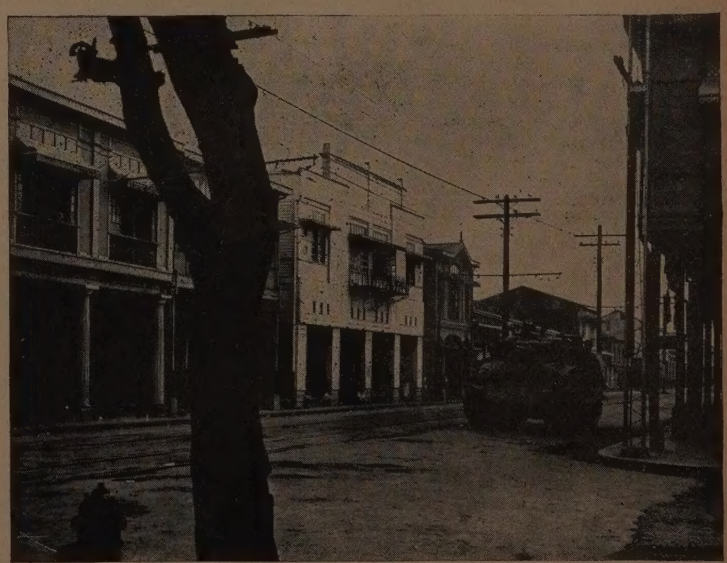
"You will be interested in knowing that Dr. Arndt, who graduated from St. John's in 1922 and who has been teaching languages at Louisiana State, is stationed in Berlin as the Protestant representative of religion on the Group Control Commission. In that capacity he brought Bishop Dibelius of Berlin here to Stuttgart for a conference of bishops. The Evangelical Church is effecting a union of all the branches of the Church with Bishop Wurm as head. The meeting was also for the purpose of considering ways and means of effecting relief to the evacuated Germans from the East. . . .

"Wednesday night there was a service at the Marcuskirche, which I attended. Bishop Wurm, Bishop Dibelius, and Pastor Niemoeller spoke. Niemoeller stressed the fact that the Germans had turned from God in embracing Hitlerism and said the finger of guilt was pointing justly at every Christian for what was done by the Nazis. Wurm stressed the need for a turning back to the fundamental faith and deeds of true Christians as a foundation for creating a new and Christian nation. Dibelius pointed out the intense suffering in the East, where already children under two years are dead, where more people will die this winter than died in the entire war. Starvation is rampant.

"Today I had a tea at the officers' club so Col. Dawson would have a chance to meet the bishops. I cannot give you the whole list of guests. There were three representatives of the Federal Council of Churches from Geneva, Bishop Meiser of Munich, Lilje of Hannover, Dibelius of Berlin, Wurm of Stuttgart, a representative from Holland, from France, and several minor officials of the Evangelical Church.

"I was surprised to find I could understand fairly well the three speeches in German on Wednesday night, particularly Niemoeller, who has the ability to couch his thoughts in simple and powerful statements. Dibelius was also easy. Niemoeller has the most American personality. The rest reminded me of the early-day conventions of the Missouri Synod."

G. V. S.



Lutheran Service Center, Manila, P. I.
(White building, opposite tank)
The photograph was taken as the first U. S. tank rolled into the city

Manila Service Center

En route to Manila, P. I., to become a service pastor of the Manila Lutheran Service Center, is the Rev. W. L. Elster, formerly serving in Mohall, N. Dak. Working with him in the center will be the Rev. P. R. Martens, Missouri Synod appointee.

Located at 1211—1217 Rizal Ave., one of the main arteries into Manila, the center is temporarily in charge of the Rev. and Mrs. Walter Doege, missionaries of the American Lutheran Church.

It was through the combined efforts of Chaplain Martin C. Poch and Chaplain Alf. M. Kraabel, who laid the groundwork, that General Douglas MacArthur, on behalf of the United States Army, authorized the establishment of a Lutheran Service Center in Manila.

As "the crossroads of the Pacific," Manila is conceded to be a strategic site for Lutheran Church ministry to the many uniformed men and women who will be stationed at, or pass through, Manila en route to the States. *News Bureau, N. L. C.*

Assignment in Germany and Austria

Perhaps it has been brought to your attention that Dr. N. M. Ylvisaker of the Norwegian Lutheran Church, president of the Chaplains' Association, has come over to Europe for the purpose of a tour, in the course of which he is to make contact with as many of the chaplains as possible. Since he is traveling as a civilian, it is necessary that someone of the Army make the necessary arrangements and "conduct" him from place to place on this tour. I have been selected for this purpose, and every effort has been made to impress me with the honor that thus has been conferred upon me. In any case, I am fully aware of the rare opportunity that I shall have of seeing at first hand the conditions that prevail in Germany and Austria, and we shall also endeavor to make contact with as many of the clergy as possible in these countries, so that I may be able to garner considerable information. I write these facts to you in the thought that the information might be of interest to many readers of the LUTHERAN WITNESS that one of our chaplains has been selected for this important assignment.

EDGAR J. BUERGER, *Chaplain*

Paris, France

New President at Springfield Seminary

The Rev. Gotthelf Christian Barth, hitherto one of the Vice-Presidents of Synod and for the past eleven years pastor of Concordia Church at Cincinnati, has accepted the call as president of Concordia Seminary, Springfield, Ill., and will be installed in December. He is the sixth president of that institution since its removal to Springfield from St. Louis in 1875.

The new president was born as the son of the Rev. and Mrs. G. A. Barth on May 12, 1883, at Sandusky, Wis. When he was eight years old, his father accepted a call to Warrick County in the vicinity of Evansville, Ind. At the age of fourteen years Gotthelf Christian was enrolled as a ministerial student at Concordia College, Fort Wayne. He graduated from Concordia Seminary, St. Louis, in 1905. His first charge was a newly organized mission station at Bertrand, Nebr. While serving this place he also established a number of preaching stations in the vicinity. In 1905 he married Louise Schneemann of St. Louis, Mo. In 1910 he became pastor of St. Luke's Church in St. Louis, where he remained for eleven years. During his pastorate in St. Louis he served on the Board of the Lutheran Hospital, on the Board of the Lutheran Altenheim, and on the Board of Foreign Missions, whose secretary he was for eight years. In 1921 he was called to the presidency of Concordia College in Milwaukee. Three new buildings were erected on the campus during the thirteen years of his incumbency as president of the school. From 1928 to 1934 he broadcast the morning devotions from the chapel of Concordia College over WTMJ. In 1934 he became the pastor of Concordia Church in Cincinnati, where he continued his broadcasting activities as opportunity offered. He was elected a member of Synod's Board of Directors in 1935 and again in 1938. In Fort Wayne, in 1941, he was elected the Third Vice-President of Synod. The last convention made him Second Vice-President, which post he held until he was elected to the presidency of the Springfield Seminary. He also is a member of the Board of Valparaiso University.

G. Christian Barth

Of the eight children born to the Rev. and Mrs. G. Chr. Barth one died in infancy, one son is a minister in our Synod, and the youngest son is at present vicaring in First English of New Orleans.

K. K.

All-Lutheran Seminar

Lutheran pastors from nearly all synods in the eastern Washington and northern Idaho area met on Sept. 17 and 18 at Emmanuel Lutheran Church in Spokane for an All-Lutheran Seminar. Sponsored by the Spokane Lutheran Ministerial Association, the seminar was attended by thirty-four pastors and four guest speakers. The Rev. M. O. Ensberg (N. L. C. A.) served as chairman. Each session was begun by a devotional address and hymn singing conducted by the Rev. Caryl V. Benson (Aug.).

Prof. J. P. Pflueger, D. D. (A. L. C.), of Pacific Lutheran College delivered a paper on "Lutheran Unity," presenting the various hindrances to unity which exist. The Rev. Raymond M. Olson (N. L. C. A.), Portland, Oreg., gave a well-prepared analysis of "Roman Catholic Political Activity."

The formation of a Lutheran Council of Washington, an organization of Lutheran congregations, Lutheran groups, and Lutheran institutions, was discussed under the leadership of the Rev. R. Spannaus (Mo.) of Seattle. A threefold objective of the proposed council is stated in the preamble to its constitution: "To make a contribution to Lutheran unity. To present a common Lutheran front to the public and to other religious groups. To encourage Lutheran co-ordination in accordance with the distinctive principles of the participants."

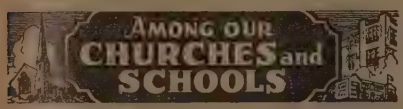
"Ministerial Ethics, the Relation of Lutheran Pastors to Each Other," was the title of a study presented by the Rev. William Hillmer (Mo.) of Portland, Oreg. Plans were adopted for a similar seminar in the Spokane area next year.

Spokane E. G. JAECH, *Secretary* (Mo.)

From a Pocket Notebook

"I have not asked you your religion, and you have not told me. But I venture that you are a Lutheran." Tribute of a Roman Catholic priest to a member of Student Pastor Heintzen's Gamma Delta group (University of Illinois) who had shared a seat with him on a train out of Champaign and who had also made the journey interesting for the papal representative through her Christian testimony (*Women's Missionary News*). . . . A letter from Justus P. Kretzmann reports that our work has now been incorporated as the "Evangelical Lutheran Church of Nigeria." At present the Synodical Conference is supporting six workers; the local church (all native Africans) supports over 150! The people build and maintain all their own churches and schools. A Board of Directors is elected annually to supervise the general work of the Church. The Lutheran Bookshop belongs to the local church, the same is planned for the Lutheran Press. . . . Some months ago we brought a picture of Dr. Streufert in Argentina posing with some local dignitaries. An anonymous reader clips the picture and mails it with the following note: "Does this picture mean to say that the Missouri Synod favors the military clique in Argentina?" For a moment we actually dreaded to look at the legend. Then we looked and found that Dr. Streufert had posed with a policeman. . . . We have a folder with the title "Anonymous and Demented." It is usually both. At least slightly *tetched in de haid*. . . . "The problem is not how to use your leisure time, but how to keep others from using it." Victor Schormann. . . . "The teachings of Jesus give the key to labor relations, because they express the code of human relations. If the labor-management conference would pause each day for only a minute of silent meditation with conscience, it would be of immeasurable assistance in working out the desired agreement for which the whole country is patiently waiting." David Lawrence in *Chicago Daily News*, Nov. 8, 1945 (W. Dallmann). . . . The white carnation this month goes to Epiphany Church in Detroit, which has published a beautiful booklet commemorating the twenty-fifth anniversary of Pastor E. T. Bernthal's ordination to the Christian ministry. . . . In Westcliffe, Colo., the children of Hope Parish School had the sensation of their young lives when who steps in one afternoon in early October but Governor John C. Vivian. With him were Mrs. Vivian, some dignitaries of his staff, a State sen-

ator, and the county superintendent. The Governor spoke to the children and invited them to visit him in the capitol. . . . The *Cleveland Press* of Oct. 27 carried on its church page a total of 60 Missouri Synod churches of Cleveland and vicinity. What if a sainted Wyneken, Schwan, Zorn, could have witnessed this evidence of divine blessing on their labors! . . . The Rev. Alvaro A. Carino sends us a *Work Book on Christian Doctrines*, useful for testing the knowledge of Bible classes. It has a foreword by Dr. P. E. Kretzmann and is printed by Ernst Kaufmann. G.



Martin J. Neeb

Martin J. Neeb, who has been appointed Executive Secretary of Synod's Board for Higher Education, is the son of Pastor (retired) and Mrs. John Neeb of Detroit, Mich. For the past eighteen years he has been a member of the faculty of Lutheran Concordia College, Austin, Tex.

The new Education Secretary was born in Augsburg, Ontario, Canada, Oct. 1, 1906. He completed his elementary schooling in St. Paul Lutheran School at North East, Pa.; graduated from Concordia College, Fort Wayne, in 1924; and from Concordia Seminary, St. Louis, in 1929. Graduate work has been carried forward at the University of Texas in the fields of German, English Literature, Education, and Speech. The University conferred the Master of Arts degree in 1937.

Martin J. Neeb

Professor Neeb has had varied educational and administrative experience. Two of the eighteen years at the Austin Concordia were spent as instructor, sixteen as professor. In the administrative field he formerly served as registrar and was currently serving the school as business manager and as treasurer. For the past seven years he headed the Texas College Association as Executive Secretary. He has also had three years of service on the Advisory Council of Synod's Board for Higher Education.

In addition the new Secretary has held numerous visiting instructorships on the University of Texas faculty as well as a visiting professorship in Radio Speech during each of the last four summer semesters in the same institution. Under the sponsorship of the State Department of Education he has been serving as Production Assistant at Radio House and as Chief Narrator for the Texas School of the Air for three years. Professional contacts include membership in the National Council of Teachers of English, the National Association of Teachers of Speech, and the American Association for Education by Radio.

In 1929 Professor Neeb married Severa Basilius of Toledo, Ohio. They have two sons, Martin, Jr., and Larry.

Latin-American Workers' Meeting

The meeting of the Latin-American workers of Mexico and Texas has now become an annual event. What was once a biennial three-day conference, overburdened with business matters, this year, from July 11 to 14, became a streamlined seminar of four days. The host was Trinity Congregation, San Antonio, Tex., our oldest Mexican mission in Texas (the Rev. E. J. Keller, pastor).

Pastors O. E. Naumann of Houston, Bernard Pankow of Mexico City, and Felix Segovia of Monterrey for an hour each day discussed the following subjects: "Instruction of the Adult Catechumen," "Messianic Prophecies," and "Missionary Problems and Tactics." The seminars and most of the business sessions were conducted in Spanish.

Highlights of the sessions included the following: The conference voted to abide by the decision of a specially appointed committee of Synod to continue the use of the Reina-Valera edition of the Spanish Bible in quoting the Scriptures in our theological literature. — A manuscript for a new edition of a Spanish hymnal prepared by the brethren in Argentina is to be submitted to all members of the conference for further study. — Pastor A. Melendez of St. Louis, Mo., our official translator, reported that the Beginners' and the Primary Sunday School Leaflets for 1945 had been translated into Spanish and that the series for 1946 was almost ready. Mimeographed copies in Spanish of Dr. H. Studtmann's "Outlines of the Catechism" are also available. — Pastors Fred Growcock and Bernard Pankow of Mexico City were instructed to investigate the possibility of moving the Libreria Evangelica Luterana (Evangelical Lutheran Book Store), now located at Brownsville, Tex., to Mexico City. — Pastor Segovia, editor of the *Noticiero Luterano*, reported that this Spanish Lutheran Witness in fall is entering on its tenth year and that a special anniversary number will be published in October. — Pastor E. J. Keller presented the Laubach method of teaching illiterates, which has met with such signal success. — Pastor W. H. Bewie, Field Secretary of the Texas District, gave information regarding our future theological seminary in Mexico City. Establishment of the school lies in the hands of four men: Pastors C. Lazos, B. Pankow, F. Growcock, and Prof. A. W. Reese. — A circulating library, which is to enable the workers in the field to acquaint themselves with the best Spanish literature, was inaugurated. Members of the conference as well as others who desire to take part will sustain the enterprise. After the books have circulated, they will become the property of the new seminary library.

The Latin-American Conference comprises eleven Spanish congregations and mission stations in Mexico and in Texas located as follows: Mexico City and Monterrey, Mexico; San Antonio, Three Rivers, Brownsville, Houston, Corpus Christi, Austin, McAllen, Palacios, and Vanderbilt, Tex. Eleven pastors and professors and four students are now working in this field.

Houston, Texas O. E. NAUMANN

Trail Blazers of the Oklahoma Lutheran Woman's League

Oklahoma, one of the last of the frontier States, is blazing new trails. She was the second synodical District to organize a state-wide Lutheran Woman's League on March 11, 1928; she is one of the charter members of the Lutheran Women's Missionary League, organized in Chicago in July, 1942; and now in 1945 she has broken a new progressive trail in missionary education, missionary inspiration, and missionary service. One of her five zones held *the first Lutheran women's seminar in Oklahoma.*

On May 22 and 23 the Lutheran women from the Panhandle Zone gathered for a two-day seminar at Trinity Lutheran Church, Woodward, Okla., Woodward chapter. The theme of the entire program was *Personal Mission Work*, and the seminar was divided into four sessions of two and one half hours each. These were under the direction of Pastor S. G. Widiger, executive secretary of the Lutheran Children's Friend Society of Winfield, Kans.; Pastor W. W. Moose, Panhandle missionary from Guymon, who spoke on "Outstanding Women of the Bible"; Pastor C. A. Stenbeck, local pastor and missionary to the Western State Hospital for the Insane; and Mrs. A. J. Brase of Perry, who discussed "The Objectives and Projects of the L. W. M. L. and of the Oklahoma District."

All sessions were in open-forum style, everyone being urged to participate. Besides the discussions the women were taken on educational tours with competent guides through the local industrial institutions.

In the narthex of the church were displays on St. John's College and the Lutheran Children's Home at Winfield, the work of the Army and Navy Commission, the Lutheran Hour, and the Christian Parent Publishing Company visual-aid equipment. Also shown were films on Valparaiso University, Concordia College, Austin, the "Four

R's of Christian Education," and on "The Bible in a Warring World."

The women of the Panhandle Zone were unanimous in the opinion that these were two days well spent. Plans were laid for a similar seminar next year.

MRS. A. J. BRASE, *President*
L. W. L. of the Oklahoma District

Letters from Readers

"THE SCRIPTURES ALONE"

I was very glad to see the article about "Sola Scriptura" in the last WITNESS. It made me realize more than ever how close to the Bible our Lutheran Church is and always has been in its doctrines, and made me more thankful that I am a member of the "Bible Church." However, I'm afraid that (while priding itself on being the "Church of the Open Bible") our Lutheran Church has not consistently urged its laymen enough to practice *daily* Bible reading and study. I think that the reason the churches in Germany were not able to stop the tide of Nazism by "protesting" after it had gotten a foothold, was because they themselves were not enough "charged" with the dynamic power of God's Word to overflow and permeate as leaven into the unchurched. If the same thing should happen here (as it could, and will, if the Church does not rouse itself), would our Church not be in the same danger of themselves not being "girded with the whole armor of God?"

Milwaukee, Wis. ELSA RIEMER

FIRST THINGS FIRST

When I read the article in the last WITNESS "Hell Is Around the Corner," I was gratified to see your stand in regard to the Peace Thankoffering. It makes us feel far better in our contribution that the most needy come first. I hope this viewpoint is followed through.

Gardnerville, Nev. ELMER STODIECK

GREMLINS ON A CAMPUS

The following is the introductory sentence in a mimeographed document distributed to Seminary students: "In the LUTHERAN WITNESS of Sept. 25, 1945 (p. 323), Dr. Theo. Graebner reminded us — or informed us, if there should be among us such as should not have known — that in 1937, prior to the big push which at its 1938 convention imposed the untenable St. Louis resolutions on an unsuspecting Missouri Synod, an unofficial group met to discuss matters in their opinion affecting the welfare of their church and of interest to every pastor and layman." What is your opinion of this sentence?

SEMINARIAN

(Our opinion is that it is very badly written. A careless reader would suppose that the author or authors meant to say that at a meeting in 1937 a "big push" was organized which imposed the union resolutions of 1938 on the Missouri Synod. This, of course, would be a reckless falsehood. Since the document has, however, been distributed in mimeograph and since it, to the careless reader, would constitute a slanderous charge against officials of our Synod, a correction is in place.

On page 323 of this paper we referred to a meeting held in 1937 which resembles the meeting reported as of September 6 in that it was called to "discuss matters related to the welfare of our Church." Lutheran Union was not on the program of the meeting, and those here identified with the "big push" were the following: J. W. Behnken, W. A. Maier, Karl Kretzschmar, A. Brunn, O. A. Geiseman, O. P. Kretzmann, Paul Lindemann, Henry Grueber, E. J. Friedrich, F. Randt, J. H. C. Fritz, Th. Graebner, Wm. Arndt, Paul Schulz, H. B. Hemmeter, L. Fuerbringer, F. J. Lankenau, W. E. Hohenstein, L. Meyer. This meeting had nothing whatever to do with the convention of '38 and did not constitute a "big push" with this objective.

Those who submitted the 1938 articles for doctrinal unity with the A. L. C. in 1938 were Prof. W. Arndt, Prof. C. F. Brommer, Rev. F. H. Brunn, Prof. Th. Engelder, and Dr. Karl Kretzmann. Their work was published and sent to every minister and delegate months before the convention; hence the Missouri Synod was not "unsuspecting." There was no "big push" putting this doctrinal statement over. The committee which brought in a unanimous resolution indorsing the committee report was composed of the following: Pastors H. Meyer (Minn.), Michel (S. Calif.), Abel (N. Ill.), Acker (Cent.), Herm. Meier (East.); Professors Fuerbringer, Maier, Hemmeter; Teachers Scheer (Kans.), Huelle (S. Nebr.). Laymen Dorpat (S. Wis.), Nitz (Mich.), Horst (Engl.), Wagehoft (S. Ill.). Is this the kind of committee that would put something over on an "unsuspecting Synod"? Their report was discussed in three of four sessions and under various resolutions was endorsed three times, the last two votes being unanimous by rising. The resolutions are not "untenable," but are in harmony with the Word of God and with Lutheran principles. G.

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Theodore C. Schoessow (d. Sept. 24, 1945) was born in Milwaukee Sept. 12, 1883, to Mr. and Mrs. August Schoessow. He received his preparation for the ministry at Milwaukee and St. Louis, graduating in 1906. He first served eleven mission stations together with Ray, N. Dak. After six years he accepted a call to Visalia, Calif., where he labored until 1925, when he became the missionary at large for Southern California, serving at one time or another San Fernando, West Hollywood, Tujunga, Lancaster, Monrovia, Brawley, El Centro, and Holtville. From October, 1930, to March, 1944, he was in charge of Emanuel, Los Angeles. His last congregation was at Lancaster, Calif. On April 30, 1908, he married Miss Emma Ude of St. Louis, who preceded him in death in 1938. Their son, Theo. C., Jr., pastor at Beverly Hills, Calif., survives him. During his pastorate at Los Angeles Pastor Schoessow married Miss Alma Martha Nielsen. Funeral services were held at Emanuel, Los Angeles, on Sept. 26, with fifty-five pastors in attendance. The Rev. P. Reith served as liturgist, the Rev. G. Smukal spoke on Acts 11:22-26, Pastor G. H. Hillmer read the biography, and Vice-President E. Kreith spoke on behalf of the Southern California District. *Corr.*

Ernest John Schreiner, teacher emeritus (d. Oct. 11, 1945), son of Henry and Barbara Schreiner, was born at Frankenmuth, Mich., on March 22, 1880. He attended St. Lorenz School and Concordia Teachers' College, Addison, Ill. He served the school at Palatine, Ill., from 1900 to 1909. From 1909 until 1926 he taught in Troy, Ill. During this time he was also a member of the School Board of the Southern Illinois District for several years. In September, 1926, he came to Royal Oak, Mich., to teach in St. Paul's School. In August, 1941, he resigned because of ill health, but continued to serve the congregation in various offices during the last years of his life.

On Aug. 22, 1909, he married Miss Emma Bernthal of Frankenmuth. This union was blessed with five children. Funeral services were held on Oct. 15. The Rev. Otto H. Frincke preached on 2 Tim. 4:18. Members of the East Michigan Teachers' Conference acted as pallbearers. The pupils of St. Paul's School and the Lutheran Teachers' Chorus of Detroit sang appropriate hymns; and Mr. E. W. Haack, Assistant Superintendent of Lutheran Schools in Michigan, spoke for the teachers of the Michigan District. Burial was made in Glen Eden Memorial Park. He is survived by his wife, five children, five grandchildren, three brothers, and one sister. OTTO H. FRINCKE

The Rev. Fred E. Kersten (d. Oct. 21, 1945), born Jan. 18, 1876, in Berlin, Germany, came to Cedar Falls, Iowa, with his parents at the age of twelve, where he was confirmed in 1890. Shortly thereafter he moved with his parents to Chicago, where he affiliated with Bethlehem Congregation and worked at various trades until, at the suggestion of his pastor, he entered Concordia Seminary, Springfield, in 1898. He graduated in June, 1904. On Nov. 30 of the same year he married Miss Ella Keller of Chicago. His first parish was at Baker, Kans. In 1907 he began his labors in Wisconsin, serving congregations at Mondovi, Osseo, and Almena before assuming the pastorate of the Nekoosa parish in February, 1929, a position which he held until his retirement from the active ministry on Aug. 15 of this year. After Sept. 1 he resided in St. Paul, Minn., where he had accepted a position in the library of Concordia College. He also served the Church at large for several terms as a Visitor.

Funeral services were conducted in Bethlehem Church, Nekoosa, on Oct. 24. The Rev. G. M. Krueger spoke words of comfort to the family in the morning, and the Rev. W. F. Ludwig preached the sermon in the afternoon service. Vice-President E. H. Bertermann spoke in behalf of the North Wisconsin District. The liturgy and the committal service were read by the undersigned, his successor in the Nekoosa parish. Interment was made in Riverside Cemetery, Nekoosa.

He is survived by his widow, five children, and nine grandchildren. Approximately two hundred and seventy-five dollars were given in his memory for various church purposes and charities.

L. H. GOETZ

The Rev. Robert G. Trautmann (d. Oct. 20, 1945) was born at Columbus, Ind., Nov. 5, 1897. He was the youngest of twelve children of the Rev. Aug. Trautmann and Elizabeth, nee Hoffmann. He attended the Fort Wayne College 1912 to 1918 and graduated from St. Louis in 1921. His first charges were at Roseburg and Eugene, Oreg. He then served Wauseon, Ohio, from 1928 to 1940, when he accepted the call to New Palestine, Ind., where he remained until his end. He was the chairman of the Indianapolis Pastoral Conference and for several years of the Southern Indiana Conference, as well as the Visitor of the Indianapolis Circuit of the Central District. In July 1923 he married Miss Sylvia Stork of Defiance, Ohio, who survives him with their two sons, Robert E., student of theology at St. Louis, and Richard, Sergeant 3/C, and their daughter, Elinor Jane. He was the brother of the Rev. Karl Trautmann of Toledo, Theo. Trautmann of Bloomington, Ind., Mrs. Otto Schuricht of St. Louis, Mrs. Geo. Arnold of Hamilton, Ohio, and Mrs. Louis Finke of Columbus Ind.

At the funeral on Oct. 22 the officiating pastors were the Revs. H. Krueckeberg, L. Wambsganss, and H. Behning. *Corr.*

The Rev. Stephen Joshua Emil Frey, *c. r. m.* (d. Nov. 6, 1945), son of the Rev. and Mrs. August E. Frey, was born Sept. 23, 1886. He attended St. Mark's Parochial School, Brooklyn, N. Y., Concordia, Hawthorne, N. Y., and Concordia Seminary, St. Louis, Mo., from which he was graduated in 1910. He was called as pastor of St. Mark's Church, Brooklyn, N. Y., in 1910 and remained there until he accepted the call extended him by Trinity Church, Clinton, Mass., in 1931. He resigned his pastorate in 1937. For many years he was the secretary of the Lutheran Home for the Aged in East New York. He also held the office of secretary for the Jewish Mission Board of New York City. He was married on Aug. 10, 1913, to Miss Caroline Fugerer. The union was blessed with three daughters. After an illness of eight months it pleased God to summon him to his eternal home. He died at Pondville Hospital, Walpole, Mass. The funeral was held Nov. 9 from Trinity Church, Clinton. The undersigned officiated at the church and the cemetery. CYRIL WISMAR

Teacher Herman Christian Landeck (d. Oct. 29, 1945) was born Nov. 28, 1876, in the parsonage at Hamburg, Minn. Since he displayed outstanding ability in music from early childhood, playing his first church service at the age of eleven and leading a choir and a band in his teens, his parents enrolled him at our Addison Teachers' Seminary. At the turn of the century he became a teacher in Lincoln, Nebr., where he also attended the University of Nebraska. His second school was Immanuel at Rock Island, Ill. In 1915 St. Peter's of Arlington Heights near Chicago called him to head a school of 180 children. Here he served for thirty years, twenty of these also as organist. In 1904 he married Mathilde Boye of St. Paul, Minn. After her death in 1908 he found a second helpmate in Miss Clara Mennicke on July 5, 1909, in Rock Island. She, with two children and three grandchildren, survives him. The funeral was held on All Saints' Day. His pastor, the Rev. L. V. Stephan, preached on Is. 43:1-3, while the Rev. H. C. Fricke assisted at the altar and at the grave. L. V. STEPHAN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Golden A B C. Daily Devotions No. 65. November 23, 1945, to January 7, 1946. By Martin Graebner, D. D. Concordia Publishing House, St. Louis, Mo. 48 pages. 5 cents per copy, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Siehe, dein Koenig kommt zu dir. By H. Wein. 48 pages. Same prices.

If you wish to know how golden, that is, how very precious, the 119th Psalm is, then get this booklet and read one of these comments each day. The author has certainly been successful in showing the gold of this Psalm in its radiant brightness. By reading these pages the Holy Spirit Himself may give you a deeper experience of the truth of those words of the psalmist in which he praises the words of God. He writes: "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." Indeed, I would say, Do not read the devotions in this booklet once and then discard the booklet; keep it, read it again at some other time, in order that you yourself may experience more and more the value and sweetness of God's holy Word.—

For those who prefer to read German devotions, the German booklet has been prepared. The author is at home in German and has given us something distinctly worth while. S.

The Present Status of Union Endeavors. Proceedings of the Seminar for Pastors Held at Concordia Teachers College, Seward, Nebraska, June 26 to July 13, 1945. 46 pages, mim. Concordia Teachers College, Seward, Nebraska. 50 cents.

The record of a discussion, held last summer, of the Doctrinal Affirmation. The chief points of the Affirmation were examined in the light of Scripture, with excellent sidelights which contribute to the value of these minutes. The story of Lutheran union efforts was traced back to 1916 in order to show that to charge our Church "with undue haste, with precipitating an unpremeditated union, would be at gross variance with factual history." The discussions as here recorded bore the marks of sound scholarship and of freedom from the spirit of prejudice in the evaluation of doctrinal propositions. There are valuable sections devoted to the conversion of the Jews and the resurrection of the martyrs. G.

An Outline of Missions. By John Aberly. 306 pages, 6×9. The Muhlenberg Press, 1228 Spruce Street, Philadelphia, Pa. $3.50.

Dr. Aberly, Professor Emeritus of Gettysburg Seminary, here offers a summary of the history of Christian missions, beginning with the Acts of the Apostles and covering all lands of the globe. To check in detail the exactness of the information contained in these chapters is a task beyond the capacity of this reviewer. He can only say that the presentation is throughout factual, is clearly set forth, is not overburdened with statistics, yet containing enough statistical information to permit accurate judgments regarding the progress of Christian missions on the various continents and their political subdivisions. The great missionary century, the 19th, stands forth in all its glory. Throughout the book enough political and church history is given to supply the background for the student. This book should have a place in every Sunday school library. G.

Music

Reviewed by Walter Buszin

Since the publication of the fall issue of the *Music Bulletin* of Concordia Publishing House, the following choral compositions for the Christmas Season have come off the press:

MIXED VOICES

Jesus Lies in the Cradle (C. M. 6193). By Robert Hernried. Unaccompanied. 15 cents.

An effective and simple number, which would enhance the beauty of a Christmas program. The solo parts may be sung by all sopranos. Available also for treble voices (SSAA — C. M. 6194) as well as for soprano solo.

Christmas Carols and Chorales (9360). Compiled and edited by Ellen Jane Lorenz. 10 cents.

We recommend this collection to those who are interested in an inexpensive collection of Christmas music. Much of the material is familiar, but not all is suitable for use in a church service. Simple; accompaniment ad libitum.

Let Our Gladness Have No End (1952). Old Bohemian Carol. Arranged by Claude Means. Unaccompanied. Of medium difficulty. 15 cents.

A good arrangement of a lovely carol. The second stanza is for treble voices (SSA).

TREBLE VOICES

O Holy Night (2537). By Adolphe Adam. Arranged by George F. Strickling. SSA. Accompanied. 16 cents.

Mr. Strickling's arrangement of this popular Christmas song is in keeping with its original version.

Sleep, Blessed Jesus (2533). Bohemian Folk Song. Arranged by W. B. Olds. SSAA. Unaccompanied. 16 cents.

Suitable for a Christmas program, but hardly for a church service. Good music, very well arranged. Somewhat difficult. Should be sung by adults rather than by children.

The Christmas Star (2532). By Walter H. Light. Accompanied. 16 cents.

A pleasing number which is not difficult.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Markus Koch as missionary in the Southern California District by Armand E. Mueller, 22. Sun. p. Tr., Oct. 28.

Ordained and Installed:

Eugene Helms in St. Matthew's Congregation, Gainesville, Fla., by Geo. Trapp, 10. Sun. p. Tr., Aug. 5.

Clarence Witte in Calvary Congregation, Swift Current, Sask., Can., by Ph. Ulmer, 19. Sun. p. Tr., Oct. 7.

Carl H. Krekeler as assistant pastor in Trinity Congregation, Milwaukee, Wis., by Henry A. Grueber, 23. Sun. p. Tr., Nov. 4.

Elmer Schwartzkopf in Peace Congregation, near Overland, Mo., by Louis J. Schwartzkopf, 24. Sun. p. Tr., Nov. 11.

PASTORS

Installed:

J. C. Werschler in Grace Congregation, Beresina, and Peace Congregation, Stryj, Sask., Can., by E. F. Schroeder, 18. Sun. p. Tr., Oct. 8, 1944.

Alton F. Wedel in the Eston Parish, Isham, Sask., Can., by Ph. Fry, Sept. 28.

B. P. Wallschlaeger in Grace Congregation, San Francisco, Calif., by John E. Marozik, 19. Sun. p. Tr., Oct. 7.

H. K. Niermann in Immanuel Congregation, Laurel, Nebr., by H. M. Hilpert, 21. Sun. p. Tr., Oct. 21.

H. J. Witzgall in the Oakshela Parish by W. A. Busse, 21. Sun. p. Tr., Oct. 21.

K. V. Grotheer in St. Luke's Congregation, Itaska, Ill., by J. E. A. Mueller, 22. Sun. p. Tr., Oct. 28.

Ross E. Haupt in Bethlehem Congregation, Warrensburg, Mo., by E. H. Holsten, 22. Sun. p. Tr., Oct. 28.

Fred Boerger in Trinity Congregation, Denver, Colo., by Ray H. Beins, 23. Sun. p. Tr., Nov. 4.

O. L. Hartman in Grace Congregation, Muncie, Ind., by N. K. Grefrath, 23. Sun. p. Tr., Nov. 4.

Herman H. Heine in Christ Congregation, Anderson, Ind., by C. E. Ahlbrand, 23. Sun. p. Tr., Nov. 4.

Robert Leege in Zion Congregation, Hendley, St. Paul's, Cambridge, and in Trinity, Indianola, Nebr., by A. G. Griesse, 23. Sun. p. Tr., Nov. 4.

C. A. Noffzke in Trinity Congregation, Mount Carroll, Ill., by F. H. Brunn, 23. Sun. p. Tr., Nov. 4.

Bunde Skov in Trinity Congregation, Sterling, Colo., by H. F. Ramelow, 23. Sun. p. Tr., Nov. 4.

R. R. Steinly in Faith Congregation (Columbus Manor), Oak Lawn, Ill., by R. R. Reinke, 23. Sun. p. Tr., Nov. 4.

W. H. Symank in St. Paul's Congregation, Foley, Ala., and in St. Mark's, Elberta, Ala., by W. C. Schrader, 23. Sun. p. Tr., Nov. 4.

Herman Voege in St. Peter's Congregation, New Hamburg, and in St. John's Congregation, Baden, Ont., Can., by Pres. F. Malinsky, 23. Sun. p. Tr., Nov. 4.

A. Wittrock in Trinity Congregation, Waterville, Kans., by H. W. E. Buss, 23. Sun. p. Tr., Nov. 4.

Carl Bergen in Our Savior Congregation, North Bergen, N. J., by H. H. Gallman, 24. Sun. p. Tr., Nov. 11.

Harold E. Dueker in First Congregation, Wiota, Iowa, by R. G. Dohrmann, 24. Sun. p. Tr., Nov. 11.

William Petersen in Zion Congregation, Garland, Nebr., by H. C. Marting, 24. Sun. p. Tr., Nov. 11.

TEACHERS

Installed:

E. E. Wittmus in Zion Congregation, Palmyra, Mo., by A. J. Becker, 13. Sun. p. Tr., Aug. 26.

W. H. Cholcher in First Congregation, Knoxville, Tenn., by R. Frerking, 20. Sun. p. Tr., Oct. 14.

Martin F. Luebke in Immanuel Congregation, Grand Rapids, Mich., by W. C. Wangerin, 22. Sun. p. Tr., Oct. 28.

Paul W. Schmandt, Jr., in St. Paul's Congregation, Freeman, S. Dak., by Paul H. Brill, 24. Sun. p. Tr., Nov. 11.

Commissioned:

Edward Krafft as missionary teacher to India in St. Paul's Church, Melrose Park, Ill., by P. L. Kluender, 24. Sun. p. Tr., Nov. 11.

Cornerstone Laying

Kokomo, Ind. (W. R. Vandre). Zion Congregation, 23. Sun. p. Tr., Nov. 4.

Announcements

Rev. H. L. Krueckeberg, 1224 Laurel St., Indianapolis 3, Ind., has been appointed Visitor of the Indianapolis Circuit of the Central District to succeed Pastor R. G. Trautmann, who was called to his eternal rest. — W. F. Lichtsinn, *President*, Central District, 8 Highland St., Hammond, Ind.

Since Visitor A. O. Bleeke has accepted a call to a congregation in another circuit, *Rev. A. W. Matthias* of Sac City, Iowa, has been appointed Visitor of the Carroll Circuit. — Herbert Berner, *President*, Iowa District West.

Rev. Leonard A. Baldwin, having accepted a call to a congregation not affiliated with our Synod, has severed his connection with us. — F. Malinsky, *President of the Ontario District.*

The Board for Higher Education has established an executive office in Chicago. Correspondence intended for this office should be addressed to Prof. Martin J. Neeb, *Executive Secretary*, Board for Higher Education, 77 W. Washington St., Chicago 2, Ill.

Call for Additional Candidates

The Board of Control of Concordia Teachers College, Seward, Nebr., asks the congregations of Synod to nominate further candidates for the chair of music, in addition to those already reported in the Lutheran Witness of March 28, April 11, and October 10, 1944.

Candidates should above all have the ability to teach, especially in the field of music, namely, advanced organ, the theory and the composition of music. It is desirable also that they be able to lead the band. Candidates should either have a degree in music or be able and willing to acquire it in the near future.

Nominations should be in the hands of the undersigned by Jan. 10. — I. C. Heinicke, *Chairman*, Board of Control.

Seward, Nebr., Nov. 17, 1945

Candidates Nominated by Congregations

Additional for Professorship at St. Paul's College, Concordia, Mo.

Rev. Adolph Koehler, Decatur, Ind.: Trinity, Niagara Falls, N. Y.

Rev. E. L. Lueker, Richmond Heights, Mo.: St. Paul's, St. Louis; St. Luke's, St. Louis.

Rev. Curtis C. Stephan, Bloomington, Ind.: Zion, Pocahontas, Mo.

Wm. O. Schmidt, *Secretary, Board of Control*

Additional for the Presidency and Fourth Professorship at Concordia Academy, Portland, Oregon

Prof. Edwin J. Fritze, Ft. Wayne, Ind.: University Lutheran, Bloomington, Ind.

Rev. W. Wangerin, Shelton, Wash.: Calvary Lutheran, Portland, Oreg.

Prof. Walter F. Wolbrecht, Seward, Nebr.: St. Mark Lutheran, Toledo, Oreg.

All information regarding these candidates should by the end of December be in the hands of Board of Control, E. Eichmann, *Secretary*, 3728 N. Commercial Ave., Portland 12, Oreg.

Acceptance of Calls

Prof. Walter Buszin has accepted the call to the chair of Church Music at Concordia Teachers College, River Forest, Ill. — P. L. Kluender, *Secretary, Board of Control.*

Pastor L. C. Wuerffel, Iowa City, Iowa, has accepted the call as librarian at Concordia Teachers College in Seward. — I. C. Heinicke, *Chairman*, Board of Control.

Seward, Nebr., Nov. 18, 1945

German Theological Books for Europe

The Emergency Planning Council of Synod requests pastors to contribute volumes from their own libraries to replenish the devastated libraries of Lutheran pastors in Europe.

German theological works are requested, such as those by Luther, Walther, Stoeckhardt, Pieper, and other noted authors of our Church.

Kindly make a list by author, title, and year of publication of works which you can contribute. Send the list (not the oooks) to the undersigned and await further directions.

The co-operation of Synod's clergy in this endeavor will be appreciated here and abroad. — Prof. Richard R. Caemmerer, 801 De Mun Ave., St. Louis 5, Mo.

Changes of Address

Rev. A. F. Beawer, 210 N. Ninth Ave., Caldwell, Idaho

Rev. Fred Boerger, 2697 W. Harvard Ave., Denver 10, Colo.

Rev. Charles Cline, 1532 Magnolia St., Oakland 7, Calif.

Rev. H. J. Eggold, 1015 W. Wayne St., Fort Wayne, Ind.

Rev. W. J. Geffert, 1539 Huntington, Grosse Pointe Woods 30, Mich.

Rev. N. Heins, 2420 S. W. 151st St. (Seahurst), Seattle, Wash.

Rev. Walter Heinze, R. 1, Delhi, Ont., Can.

Rev. Eugene F. Helms, 1629 W. Court St., Gainesville, Fla.

Rev. H. Holle, *c. r. m.*, 20202 Meyers Road, Detroit 21, Mich.

Rev. E. Hopka, Box 311, Twin Falls, Idaho

Rev. Hugo Hoyer, Fairmont, Okla.

Rev. P. M. Kauffeld, Vassar, Kans.

Rev. Herbert F. Koehlinger, Box 27, Ontario, Oreg.

Rev. W. W. Koenig, 2793 Sumner, Lincoln 2, Nebr.

Rev. H. F. Krach, 197 N. W. 89th St., Miami, 38, Fla.

Rev. Otto F. Krause, 125 Oxford St., Fairmont, Minn.

Rev. E. H. Lechner, 1018 S. Main St., Kingfisher, Okla.

Rev. W. R. Maurer, Juniata, Nebr.

Rev. Robert Mittelstaedt, 9926 Pinewood Ave., Tujunga, Calif.

Rev. Robert R. Moehring, 1605 Washington, Algonac, Mich.

Rev. R. M. Muhl, Snyder, Nebr.

Rev. P. G. Nau, Box 170, Connersville, Ind.

Rev. Geo. A. Naumann, Sr., *em.*, 1745 Rowley Ave., Cleveland 9, Ohio

Prof. Martin J. Neeb, 9406 S. Elizabeth St., Chicago 20, Ill.
Office: 77 W. Washington, Chicago 2, Ill.

Rev. H. K. Niermann, Laurel, Nebr.

Rev. J. Ohlinger, Wetaskiwin, Alta., Can.

Rev. H. E. Pranschke, 234 Field Ave., Toledo 9, Ohio

Rev. H. J. Raedeke, *em.*, Browns Valley, Minn.

Rev. A. F. Schroeder, 3107 W. Thurston Ave., Milwaukee 9, Wis.

Rev. G. Schroeder, *em.*, 510 Bayard St., Waterloo, Iowa

Rev. C. F. W. Schulenburg, 333 W. Ninth St., McMinnville, Oreg.

Rev. Arthur N. Schwartz, 108 S. 14th St., Norfolk, Nebr.

Rev. W. W. Soeldner, 307 Third St., Boonville, Mo.

Rev. W. Chr. Stoehr, Kennan, Wis.

Rev. Wilbert F. Theiss, 409 Foster Ave., Port Washington, Wis.

Rev. Wayne E. Thomsen, 6625 Colmar Ave., Bell Gardens, Calif.

Rev. Wilbert M. Weber, 705 W. Harrison, La Porte, Ind.

Rev. O. H. Zemke, *em.*, 1709 Leopard St., Corpus Christi, Tex.

Walter H. Beer, 2011 Division St., Murphysboro, Ill.

Edward Krafft, Loch End, Kodaikanal, South India

M. F. Luebke, 211 Ransom Ave., N. E., Grand Rapids 3, Mich.

Armin Meyermann, 788 Lee St., Des Plaines, Ill.

THE LUTHERAN WITNESS

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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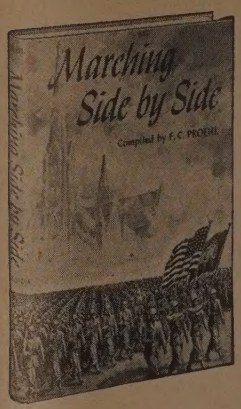

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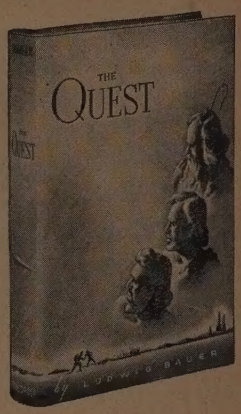

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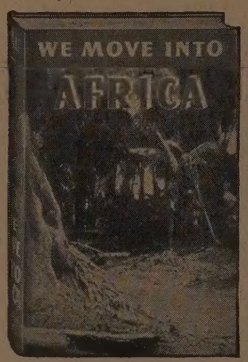

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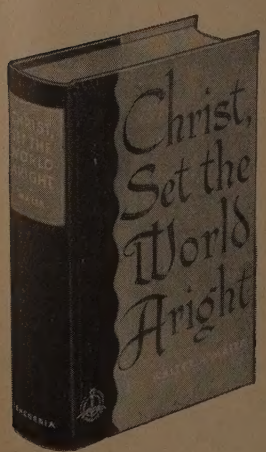

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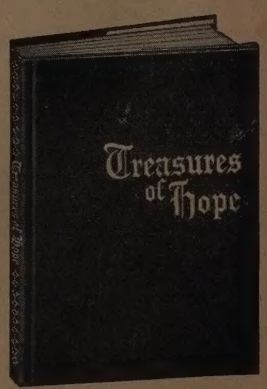

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